The Bombay Guardian.

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WEEKLY REVIEW.

—There was an attempt to kill the King of Spain last month, and there was another to assassinate King Humbert of Italy last Sunday, as he was entering Naples. These murderous attacks on royal personages are becoming very frequent. The surprising thing is that they are almost invariably unsuccessful. One would think that a man whose mind was made up to take the life of a sovereign, would, at whatever cost, be careful not to strike a blow, until he had the assurance that it would be a deadly one. In the present case the assailant was near enough to stab the king, yet only slightly wounded him.

—With reference to our notice of the Rev. Mr. Bruce's book on Anatomy, Mr. Bruce writes: "Although the Director of P. Instruction has taken a large number of copies, he has not, so far as I am aware, 'adopted it for use in the schools of his department.'"

—It seems that it is the practice, in some parts of India, when children are siezed with convulsions, to burn them with a heated needle. A child, into the various parts of whose body a heated needle had thus been thrust, died of the burns thus cruelly caused, and the midwife who inserted the needle, was tried at Madras. We are sorry to say that although the facts were fully proved, the woman was acquitted, on the ground that she had not intended to take the child's life. She knew perfectly well that she was inflicting acute torture. Very likely the child was thought to be possessed and the burning was designed to make the evil spirit quit. It is the evil spirit of superstition that needs to be exorcised and the law should assist in this."

—The *Times of India* informs us that the Roman Catholic Bishop of Bombay preached a sermon last Sunday in the R. C. cathedral on the text, "She said within herself, If I touch only his garment, I shall be healed."

"His Lordship referred to the approaching exposition of the body of St. Francis Xavier at Goa, and pointed out how, as God had allowed the hem of our Lord's garment and handkerchiefs from the persons of St. Peter and St. Paul to be the means of miraculous cures, so it may please Him to permit contact with the body of the illustrious Apostle of the Indies to bear equal fruits, but (the Bishop insisted) the relic and contact could not be enough; *faith* is necessary, for our Saviour said to the woman who was healed, '*Thy faith hath made thee whole.*'"

Is it on such reasoning that people are invited to make a long voyage and look upon the body of a missionary who died three centuries ago? Jesus and the apostles were alive when the recorded miracles were wrought. On the supposition that Francis Xavier was a man of true faith and that miracles of healing were wrought at his grave, what would this be but a severe condemnation of the Church of the present day? God would seem to say, 'I cannot bless you on the ground of any faith that you have, and I am obliged to do it on the ground of the faith exercised by my servant three centuries ago.' When we come to scrutinize the life of Francis Xavier, we find a great deal of a certain kind of self-denial, but not much faith. His faith was mainly in the aid afforded by the Portuguese Government, and the fruits of his mission were chiefly due to the conspicuous association of the Government with his work.

—The *Tablet*, a Roman Catholic paper published in America, writing about the ravages of the Yellow Fever in Southern States, took occasion to bring a very serious charge against the Protestant clergy, that they had abandoned the sick and dying, and sought safety in flight. It is not a new thing for Romanists to be ignorant of Protestant matters, and we hope that in the present case it was not wilful ignorance. The very contrary of the *Tablet's* representation appears to have been the case. The *Evangelist*, a Presbyterian paper, gives statistics showing marked devotion on the part of the ministers of that denomination in the fever-stricken districts, and there is no reason to believe that other Protestant bodies fell short of this example. We have only space for a single paragraph:

"In New Orleans, there are twelve Presbyterian ministers, nine American, and three German, and so late as the first of October they were in the city to a man, and all at work among the sick, save three who were themselves down with the fever. These were the Rev. J. G. Gruber, Rev. J. W. Flinn, and the Rev. M. W. Trawick. Another pastor, Rev. A. J. Witherspoon, had virtually a hospital in his own house—his wife, six children and three nephews being all sick together. Rev. Mr. Trawick, though a Southerner and in the prime of life, did not recover. His case is a truly pathetic one. The youngest of his five children, Hugh R., aged one year, died first, then both father and mother were shortly smitten with the disease—the latter as she neared her end, desiring that her critical condition might be kept from her husband, who was himself already dead! Of both husband and wife the best things are said—of the former, that "although unacclimated, he, from the beginning of the epidemic, was constant and devoted in visiting the sick, and ministering to the bereaved. Fearless of danger, he was present wherever his services as a minister of the Gospel could avail, both in the hospital and elsewhere. He offered himself to God, in the service of love, and the sacrifice has been completed with his early death."

—Something new in London is the gathering of large audiences in *Guildhall* under the Presidency of the Lord Mayor, to hear evangelistic addresses, delivered by the Rev. W. H. M. H. Aitken. These meetings were arranged by the Committee of the Y. M. C. A., under whose auspices a very successful series of meetings have been held in Exeter Hall, conducted by the same evangelist. Mr. Sankey, who is visiting England, was present at one of these meetings and sang a new solo, "I'll stand by you till the morning," words originally used in a terrible storm by the Captain of one ship in addressing the Captain of another, disabled.

—The Rev. W. W. Peyton is still remembered by many in Bombay, where he spent a number of years in educational work, and in preparation for the ministry. He has been for fourteen years the pastor of the Free Church in Portsoy, near Aberdeen. He has lately been called to Free St. Luke's, Broughty Ferry, and with permission of Presbytery, has accepted the call. The following is an extract from his remarks before Presbytery:

"Ties of endearing interest unite me to this place and people. If it should be the mind of the Presbytery to loose me from this charge, I will carry with me most sacred memories of love and work. It is now accepted as a sound principle in ecclesiastical affairs that a change of pastorate is to the benefit of both minister and people. The strain and tension of a continued ministry in one place is, I think, too much for the human brain. A new ministry brings new climatic conditions, and often develops new capabilities in a congregation. A change of climate is good for the body, a change of society for the mind, a change of work for the spirit. A change of stipend is not without its place in considerations here, and it is a morbid sanctimoniousness that would not mention it freely. I shall be a new man at Broughty-Ferry, and my successor will be a new man here, and there will thus be freshness at both ends. New ideas and new methods break up those dry routines into which we are apt to slide and settle. There is a rest and a preparation for more work, which are obtained by the use of old materials in a new place."

—Our brethren of the Basel Mission at Cannanore are desirous of establishing a Mission in the North Wynaad, at Manantoddy, and as their Society is not in a position to supply the needed funds, they have sent forth an appeal soliciting aid in this country. They want a piece of ground in Manantoddy, and houses for a married missionary, a Native preacher, and a schoolmaster, estimated to cost Rs. 10,000 to 12,000. We suppose that the people of the place refuse to let them have any portion of the existing accommodation, or that there is none suitable. Such old missionaries as the Rev. Messrs. Fritz and Diez sign the appeal. As it is proposed to minister to the spiritual wants of English speaking Protestants, as well as to prosecute Native work, we think that the planters and other residents in Wynaad, should give heed to this appeal. The missionaries of the Society at the different stations will thankfully receive donations for the above object.

—Since the departure of the Rev. Mr. Boyd, in June of last year, the Free church Congregation of Bombay has been without a pastor, and has been dependent on the kind offices of the missionaries for the supply of its pulpit. We have very much pleasure in announcing the expected arrival, at an early date, of the newly-appointed pastor, the Rev. Robert Jeffrey, lately minister of the Irish Presbyterian Church at Greyabbey near Belfast. Mr. Jeffrey has just been loosed from his charge in Ireland and will now be embarking for Bombay. He leaves a warmly attached congregation in which he has laboured for several years with much acceptance and not without tokens of success in spiritual work among his people. Accounts have just been received of the meeting of Presbytery at which the call from Bombay was presented to Mr. Jeffrey. The high testimony which was borne by the members of the meeting to Mr. Jeffrey's ability and usefulness, and the regret expressed at the prospect of his departure give us good reason to expect that in Mr. Jeffrey the Free Church Congregation will have a pastor well fitted for the sphere to which they have called him, and that Christian work in Bombay will receive an important accession.

—We are happy to mention the arrival, by the mail steamer from Europe, on Wednesday last, of Bishop Bowman of the Methodist Episcopal Church of the United States. He will hold the Annual Conference of the South India Conference at Madras, December 4th, and that of the North India Conference at Lucknow, early in January, visiting as many of the stations as possible. Bishop Bowman has been forty years in the Itinerancy of the M. E. Church, and there is scarcely any part of the immense territory of the United States which he has not traversed in the service of the Master. He has lately held Conferences in Sweden and Norway, and visited the M. E. Missions in Denmark, Germany, Switzerland and Italy. We understand that three good men have been transferred from Conferences in America to the S. India Conference, and may soon be expected. Some of our readers may perhaps not under-

stand that the S. India Conference embraces all the work that has been organized in the three Presidencies on the self-supporting basis laid down by the Rev. William Taylor. Bishop Bowman expects to leave Bombay on Wednesday next for Poona, Secunderabad and Madras.

—No reply having been received from the Ameer of Affghanistan, to the *ultimatum* lately sent him, the Home Government have ordered the force on the frontiers to advance, and the several columns are crossing the frontier at the points where they have been massed. The two northern divisions will advance by the Khyber and the Kurrum passes on Cabool, and the southern will march from Quetta on Candahar. The confidence of the Ameer is largely no doubt in the difficulties presented by the nature of the country, and in the advanced state of the season. The Russians did not intermit military operations in Bulgaria, last winter, and it is possible that there may be some serious fighting in Affghanistan, before the end of the year. Let Christians pray that there may be little bloodshed and an early peace on a reliable basis.

—The Rev. Orby Shipley has at last gone over to Rome, or rather from Little Rome to Great Rome. Our readers may remember the scurrilous and objurgatory language with which he has been accustomed to speak of the Reformers, to whose sacrifices and whose fearless testimony we owe the Reformation.

—The Rev. Mr. Hewlett, of the L. M. S. Mirzapore, is in Bombay, on his way to England, with his motherless child. He hopes to return in about 18 months.——The Rev. Mr. Sattianadhan, of the C. M. S. Madras Mission, has just arrived in Bombay from England, with his family.——The Rev. W. C. Fyfe of the Free Church Mission, has returned to Calcutta.

BISHOP WILSON ON ROMANIZING INFLUENCES.

Thirty three years have gone by since Bishop Wilson of Calcutta published his "Expository Lectures on the Colossians," which he described as an attempt to apply the apostle's argument respecting the errors on the subject of the mediation of Christ, to the present circumstances of the church. He clearly saw the drift and tendency of Tractarianism, and foresaw the great evil it was likely to inflict upon the Church of England. We cannot refrain from making an extract showing his appreciation of the movement towards Ritualism when beginning to attract attention.

"But the worship of created beings as intercessors, instead of the incarnate and divine Saviour, was in the apostle's mind quite another thing from the observance of the Mosaical rites; it was heathenism brought into the church; it was pagan philosophy engrafted on the Christian faith; it was Belial united with Christ in the highest services of religion; it was angels and saints thrust into the place of the only Mediator; it was in fact the beginning of a system of idolatry infinitely more provoking to Almighty God than that of Greece and Rome, as being practised under the full blaze of the glorious Gospel day.

"The condemnation therefore proceeds on vital topics: on this worship springing from a wilful and perverse humility, and a presumptuous intrusion into the things of the invisible and, to us, unknown world; as the dictate of an inflated, fleshly mind; as the impious pretension of wisdom in an uncommanded way, to an uncommanded end; in a word, as actually cutting off and severing altogether its followers from Christ.

"All this turns on fundamental matters, as did all the preparatory topics concerning the person and mediation of Christ, which occupy the first chapter and the former part of the present, and which were designed as the preventives of a further spread of the fatal errors which he was about expressly to condemn.

"This is the apostle's divine method of crushing the first embryo of the serpent brood at Colosse. I mention it before I proceed that I may express my fears that one reason why the recent invasion of semi-popish superstition and idolatry in our own church was not sooner checked, was that our manner of resisting it has not been more in the spirit of St. Paul. The capital doctrine of justification has not been always taught and defended as it ought. Baptism has been allowed to be far too indiscriminately extolled. The church has been unduly magnified and the necessity of episcopacy and what is called apostolical succession, to its existence, has been maintained in a most unscriptural manner. The glory of Christ as Mediator, Redeemer and Reconciler, our 'all and in all,' has been obscured; and the inconceivable abomination of all idolatry and angel-worship has not been fully exposed."

It is very certain that there would have been no Reformation, if Luther and his associates had been influenced by our modern terror of hurting the feelings of those who substitute another Gospel for the Gospel of our Lord and Saviour Jesus Christ Protestantism means testimony against that which is not in accordance with the word of God, and its leading principle is that truth is more important than complacency. It is not for us fallible men to judge our fellow-men, but when God has expressly declared his judment regarding a system, woe unto us if we fail to set forth that judgment.

The language which God makes use of to convey to man the knowledge of Himself is largely derived from human relationships—these being designed to illustrate to us spiritual truth. The spiritually minded, as taught by the Master, read parables in the events and circumstances of life.

Marriage in the Scriptures is used to signify the covenant relationship between God and his people,—the union between Christ and his Church. "Thy Maker is thine husband, the Lord of hosts is his name." Isa. 54-5. "Turn, O backsliding children, saith the Lord, for I am married unto you." Jer. iii. 14.

"Ye are become dead to the law by the body of Christ that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. vii. 4.

"Husbands, love your wives, even as Christ loved the Church and gave himself for it." Eph. v. 25.

Our Lord thus describes the institution of marriage: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife, and they twain shall be one flesh" united in the closest bonds of human affection and in all their temporal interests.

Can two walk together except they be agreed? The Divine intention in this respect can only be realized where there is conformity to the Divine conditions. "Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife even as Christ is the head of the Church. Husbands, love your wives, even as Christ loved the Church." Those who are married in the Lord, subject to his laws, and led by one Spirit, find in their experience that in respect to marriage, God's law is perfect, and that the unity which from the beginning He designed should exist between husband and wife is possible by the grace of God, and illustrates the relationship which should exist between God and his people. In the heart of the virtuous and faithful wife there is no thought of treason to her husband; he maintains invariably the first place in her thoughts and affections. In this respect she is sincere and perfect, but in other respects, judged by her own standard or by others, how far short she comes of the ideal—imperfect in knowledge and experience, in performance of acknowledged duty and in strength to accomplish all her will, conscious of her imperfections in proportion to her love and desire to please, yet perfect in heart and daily growing in knowledge and in love. The world expects no less than this in a good wife. Does Christ demand less of his bride than a perfect heart, constant and true, which owns him Lord? In the Epistle of St. James it is written 'ye adulterers and adulteresses, know ye not that the friendship of the world is enemity with God? Whosoever therefore will be a friend of the world is the enemy of God.' Asa's heart was perfect with the Lord all his days.

Hezekiah walked before Him with a perfect heart. And if our hearts be perfect towards God, we shall keep our garments clean,—cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord,—purifying ourselves even as he is pure. If the first and constant desire be to please him, sin cannot be tolerated.—"Whosoever is born of God doth not commit sin" "He loved me and gave himself for me." "He hath clothed me with the garments of salvation—he hath covered me with the robe of righteousness." "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another; even as Christ forgave you so also do ye—and above all these things put on charity."

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The Bombay Guardian.

SATURDAY, NOVEMBER 23, 1878.

THE PROTESTANTISM OF THE BIBLE. I.

A Protestant is one who bears witness against that which is evil. Ye are my witnesses, says God to his people. Ye shall be witnesses to me, says Christ. The Christian witnesses for his Master by declaring the word of God among men. The word of God is God's testimony against what is false and for what is true. The exhibition of the truth is itself a testimony against that which is contrary to the truth. Pilate said to Christ, art thou a king then? Christ made answer, Thou sayest. For this end was I born, and for this cause came I into the world that I might bear witness of the truth. Christ's sceptre is the truth. To set forth the truth is to declare the kingdom of God, to receive the truth is to receive the kingdom of God. This, then, is the conception of a true Christian, that he is a witness for the truth; and he cannot witness for the truth without witnessing against error.—Accordingly, Protestants, so far as they are true Christians, are appropriately designated Protestants. They are indeed that and something more. Designations are in the nature of things, generally assigned rather than assumed. This name has been given to the Reformers of Germany and England rather than chosen by them. It is a very great misnomer as regards the great majority of those who are thus designated; at all events, the things of God to which they bear witness and the things of the God of this world against which they bear witness, are few, and their testimony very feeble and equivocal, something very different from the Protestantism of the Bible. Let us look at the Protestantism of the Bible, and endeavour to ascertain its essential features and see how far we are worthy to be called witnesses for the truth and against error. And first, let us look at the Protestantism of the Lord Jesus himself.

The beginning of Christ's teaching is thus described, Matt. iv. 7: From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. The first word is "Repent," a word that is wholly Protestant. It pronounces condemnation upon the conduct of the people and upon their religion; bears testimony against them as they are. It means, *get a new mind*. The Sermon on the Mount follows. Its Protestantism appears in the protest borne against those who encourage men to think lightly of the obligation to obey certain commands of God. "Whosoever shall break one of these least commandments and teach men so, shall be called least in the kingdom of heaven." Again, "except your righteousness exceeds the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Then follow about forty verses devoted to the illustration of this matter, showing the inadequacy of those views of the requirements of God which then prevailed. All this, the main body of the sermon on the mount, is essentially Protestant; and we learn from it that a true Protestant will bear testimony against all those conceptions of Christian duty, which fall short of the Bible standard. The Protestant is one who bears testimony against those who break the 6th, the 7th, the 9th commandments; who retaliate when injured, who give, pray and fast to be seen

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of men. In the 7th chapter Jesus protests against those who judge others rather than themselves and against those religious teachers who do not honour God's word by conformable lives. And so, upon almost every page of the Gospel, we find our Lord protesting against the religious ideas that were then in vogue, and against the disregard of God's commandments that sought to disguise itself under sanctimonious forms. Jesus said to his brothers, "The world cannot hate you; but me it hateth because I testify against it that its works are evil." Twice, on going up to Jerusalem, Christ went into the temple with a whip of small cords in his hands and drove out the money changers and traffickers from the Court of the Gentiles, thus protesting in the most emphatic way against the bigotry which led them thus to treat the place assigned to the Gentiles. What could be more Protestant than this saying of Christ to the Jews: "He that is of God heareth God's word; ye therefore hear them not because ye are not of God." Again: "If I had not come they had not had sin; but now have they no cloke for their sin." The effect of his preaching had been to take away the cloke from their sin and make it manifest. His ministry is thus described: "The light shineth in darkness, and the darkness comprehendeth it not."

INTERNATIONAL BIBLE STUDY.

December 1st, 1878.—*Luke* x. 17-24.

It enlarges our conception of the success of Christ's ministry to learn that he had seventy disciples so well acquainted with the Gospel, and so zealous for the kingdom of God that he could trust them to go forth in his name and preach the word. But as yet the great sifting time had not come. They only knew him as possessing and exercising a power greater than any earthly power, and they were still entertaining the common idea of the temporal nature of the Messianic kingdom. When the shepherd was smitten, then the sheep were scattered. The seventy returned with joy, because they had been prospered in their mission; the devils even, commanded to go out of the possessed in the name of Jesus, had obeyed them. This seems to have made a deeper impression than the miracles of healing wrought by them. It is comparatively a small matter for devils to be expelled from the bodies of men, if still enjoying access to their minds. But the physical dispossession was accepted as a token that they were no longer in the ascendent and would ere long be trodden under foot by the followers of Christ. And this is what our Lord means by the expression, I beheld Satan as lightning fall from heaven. This is the victory that overcometh the world, even our faith; the discovery made by the seventy of the wonderful power residing in the name of Jesus was full of promise, in its bearing on the future history of the Church.

"I give unto you power to tread on serpents, and over all the power of the enemy." 19. In giving us his name, Christ gives us this superiority over the God of this world. For who is he that overcometh the world but he that believeth that Jesus is the Son of God? This power is given unto us but will be of no avail to us, until we exercise an appropiating faith. Has the Lord taken back these promises so that the spiritual provision made for the missionary falls seriously below that made for the seventy? we connot believe it. The promises of the Gospel are part of the Gospel which Christ has commanded to be preached to every creature. But the difficulty is that we are so elated with the distinctive features of the 19th century and trust so much in our wisdom and multitudinous appliances, and the prestige of western superiority, that we cannot ask for the power of Christ with such a sense of need and with so much faith as the first disciples did.

"Rather rejoice because your names are written in heaven." Because you are recognized in heaven as my disciples, and thus have access by faith to the throne of grace. Jesus rejoiced because the seventy or some of them had been enabled to exercise this faith; for his ministry was accomplished just in the degree that his disciples learned to confide in him, and be strong in him in his personal absence, i. e. his physical. And we fulfil his joy as we have this faith. "Hast revealed them unto babes." Unto those whom the world disesteems and who are small in their own estimation. When God is to be more revealed, man must be less revealed.

"All things are delivered to me of my Father and no man knoweth who the Son is but the Father, and who the Father but the son and he to whom the Son will reveal him." To know God is eternal life and this life is in the Son. Men show how they stand related to God by the way in which they are affected towards his Son, in whom alone he is savingly revealed. Blessed are the eyes that see the things that ye see. They were in danger of losing themselves in dreams of what should afterwards be, instead of valuing their present opportunities of knowing God in Christ.

MEDITATION.

"He that loveth not, knoweth not God, for God is love." I John, iv. 8.

The statement here made shows us how much the intellect is influenced by the affections. In order that a man may know rightly it is necessary that a man should love rightly. Men do not know God because of the pravity of their affections. They love themselves and are mainly controlled by what they think to be their interest. When every thing is looked at from this centre, every thing is seen through a false medium. You do not attach much value to your enemy's estimate of you: you believe that he is biassed and blinded by the wrong state of his heart. An enemy of the Government puts a wrong construction upon every thing that is done by the Government. There was a time when a Frenchman could not understand the character of an Englishman, nor an Englishman that of a Frenchman, because of the feelings of hostility between the two nations. A man who has injured another and has reason to fear his wrath, is not the man to give a fair account of that other. Neither the debtor or the creditor are in the best position to appreciate one another's character. Men do not love God. If they loved him they would delight in obeying him, they would be pleased with his appointments, even when these were adverse to their own wishes. They would delight in communion with him, in his word, in his people They do not love his will, but their own. Man's promises are more to them than God's offers. They do not love God's salvation; they would be saved on the ground of their own merit; on the ground of their partial abstinence from sin He that loveth not knoweth not God. His understanding, vitiated by self-love, cannot take in the true conception of God. It is only love that can understand love; and God is love. A recent German philosopher propounds the following idea. "God is heartlessness." He looks all over the universe and can only see that God is a being without heart. Why this heartless being should have given man a heart, does not appear. But it was because of the corrupt state of the professor's heart that he could not see the tokens of God's goodness, for love alone can understand love. Some men find in the very existence of sin an evidence that God is not good. Sin is the abuse of the free agency that God has bestowed on man and without this free agency there could be no love. If men had been made to serve God by constraint that would have been simply tyranny. Choice is essential to love. Hartman, the philosopher we have just referred to, says that all our affections and desires are causes of torment, and that existence is a curse. Yes, because the affections and desires are bestowed on objects that cannot meet the demands of our nature and because men refuse to believe that God can meet them. God's love appears in the freedom bestowed upon man and in the fact that the results of our choice are made to testify with great power either against or for our choice. If a man believes that the great commandment is to serve self, his admiration of this law will necessarily hinder him from coming to the knowledge of God; for God is the very opposite of that which he admires. If a man love not his brother whom he hath seen how can he love God whom he hath not seen? His Christian brother has a spirit of self-denying love to men; instead of seeing beauty in this, he looks at it as a token of weakness and want of sense; how then should he love God? When you find yourself drawn to the Lord Jesus Christ as he is presented in the Gospels, (not as you may conceive of him yourself) then you have reason to believe that you are receiving the knowledge of God. Men that are finding fault with God's arrangements, and with God's requirements, are far from the path in which alone they can know God; and "this is eternal life, that they may know thee, the only true God and Jesus Christ whom thou hast sent."

NOTICES.

Removal. The meetings of the Young Men's Christian Association will cease to be held in the Rooms over the Tract Society's Depôt, but from the 22nd Inst., until further notice, they will be held at 8-30 on Friday evenings in the General Assembly's Institute, Kalbadevi, which has been kindly lent for the purpose. All young men are cordially invited to these meetings.

Bishop Bowman, D.D. from America will preach (D.V.) in the Framjee Cowasjee Institute on Sunday evening at 6 o'clock. Hymns from the Sankey Collection.

On the following Tuesday at 4-30 P. M., the Bishop will lay the Corner stone of the new Methodist Episcopal Church on Grant Road (opposite Moos' Buildings) and the same evening at 7 o'clock there will be a Tea Meeting in Falkland Road Hall at which Bishop Bowman and other gentlemen will deliver addresses. All classes are invited.

Sunday School Sermon at 11 A. M., to-morrow, in the M. E. Hall, Mazagon, by Bishop Bowman.

The Rev. Gunputrao R. Navalkur will deliver an address to educated Natives on the Efficacy of Prayer, in the Free Gen. Assembly's Institution, Khetwadi, to-morrow at 8 P. M. All are cordially invited to attend.

Received with thanks, Rs. 7-10 fer the Free circulation of the Bombay Guardian.

Received from Amor Dei Ducat Rs. 23-6-6 for House of Hope.

Epitome of News.

Saturday, November 16.

—*Advance*:—"Says Mr. Murray: 'As his disciple, I hold Jesus of Nazareth responsible to explain his own statements. I am pupil, he is teacher, and being teacher he must teach. I sit at his feet, docile, eager, honest, and he must make me wise. He must do it *himself*. I decline to have Paul help him, or any lesser than Paul.' How 'docile' and 'honest' and 'wise' it is for a man with such views to clamor for a 'cathedral' in which *he* may help teach men to understand the statements of Jesus of Nazareth, but for himself 'declines to have Paul help *him*' we refrain from saying."

—The Chinese in San Francisco raised and forwarded $12,000 for the yellow-fever sufferers; such competition with honest labor, remarks the *Tribune*, is enough to fire the heart of the laziest hoodlum.

—*Bombay Gazette*: "We learn that the Subordinate Judge of Vingorla, Rao Saheb Harishunker Moroba Patangay, has just died in Bombay, in the 29th year of his age, after an illness from consumption of about ten months. We are informed that he rose from being a clerk in the Post Office, and with physical and pecuniary disadvantages he raised himself by dint of perserverance to the position of a Judge."

Monday, November 18.

—The last annual report of the libraries in Paris showed that they contained no less than 1,659,000 vols, and the public libraries in the departments contained about four millions more.

—The outrage on some English missionaries at a place called Wa-shih-Shan in Foochow, a province of

China seems likely to lead to some diplomatic trouble. A commission of enquiry has been appointed, consisting of five Mandarins, an English official, and some missionaries. The British Consul sent the customary gun-boat to the scene of action, whereupon the Chinese, more than equal to the occasion, sent two gunboats. So the English, as well as the Russians, have a difficulty with China.

—*Lucknow Witness*: "The many friends of the Rev. Dr. Humphrey, so long and favorably known as missionary at Nynee Tal, will be pleased to hear that he is coming out to India to take charge of the Missionary Medical Training School which Dr. Valentine has been so long trying to establish at Agra. We are glad to learn that this worthy enterprise is at last so far advanced as to justify the Committee in making a beginning. and we are assured that Dr. Humphrey will prove to be the right man in the right place when placed in charge of the school. His long experience as a missionary, and his practical experience in training Native medical students in his school at Nynee Tal, give ample assurance that he will succeed in the school at Agra. The design of the school is to train Native Christians of both sexes for work as medical missionaries, and we trust that no difficulty will be experienced in finding students for this important branch of missionary work. Dr. Humphrey is expected in Agra about the middle of January."

"Bishop Bowman of the M. E. Church whose arrival in India is how daily expected, sends to an American paper an account of "a Sunday Morning with Spurgeon." We give below the concluding paragraph, as it not only epitomizes the main sources of Spurgeon's power but gives hints of much value to all workers for Christ.

'We will sum up what we believe to be the sources of Mr. Spurgeon's powers: 1. His entire consecration to his work and his apparent abrogation of himself. So far as we could judge, he did not think of himself in all the services of the hour. 2. His manifest sincerity and honesty in all that he says and does. 3. His common sense which leads him to take a practical view of everything, and to deal with men and things in a business way. 4. His careful and thorough preparation for his work. This gives him new and fresh material and puts all at his command. I noticed that just before he entered the pulpit, a gentleman came up and examined the Bible and hymn book and saw they were in their places and right end up. Evidently Mr. Spurgeon has all things in order, even to the minutest details. This applies to all his preparation for the pulpit as well as to his outside work. 5. His genial Christian spirit. This endears him to his people and disarms criticism. 6. His simple and direct method of address. He means that people should understand and feel the utterances he makes. All see that he believes what he says, and that he wants others to believe it. He has no clap-trap, no sensationalism. He makes everybody feel "I am after your soul." 7. His strong confidence in God. This gives him courage, patience and strong hope. He expects to see sooner or later, the fruit of his labors. 8. To all this, perhaps, should be added quickness of perception and readiness of utterance. It is difficult, however, to say how much of these may be the result of what has been already named. His natural vigor of intellect does not seem to be much above a fair average. But he is alive to his work, studies men as well as books, and makes everything contribute to his one great purpose."

—There are in England 287 livings worth between £1,000 and £1,500; 43 between £1,500 and £2,000; 3 of £2,000; 13 between £2,000 and £3,000; 1, £3,000; 1 £3,500.

Tuesday, November 19.

—*Indian Chr. Herald*: "We are thankful to hear that Babu Umes Cha[illegible] Ruksi, sometime teacher, Krishnaghar College, and for the last six or seven years pleader, Munsif's Court, Krishnaghar, has professed faith in Christ by baptism."

"The Rev. Mr. Gordon, a missionary, has reached Rajanpur, and obtained permission to accompany the Expeditionary Force."

"We welcome back the Rev. Dr. and Mrs. Dyer, of the Free Church of Scotland's Santal Mission, to the scene of their labors."

—The Government of India has now determined to construct the whole line of the Western Rajpootana Railway, as far south as Ahmedabad, on the narrow gauge.

—*Bombay Gazette*: For a long time past little has been heard concerning Gordon Pasha, who, before the advent of Mr. Rivers Wilson, used to be one of the central figures of Egyptian politics. Although of late Colonel Gordon has retired a good deal into the back-ground, he has yet, it appears, been very usefully and profitably employed in the great work of administering the affairs of the Soudan. In his case no news is good news. It means that the steady routine of administration is unbroken by war, and that the slave traders, who hitherto have been the great curse of the country, are cowed by the presence and authority of the most determined enemy they have yet encountered. No one knows so well as Colonel Gordon that if he can effect the abolition of the slave trade, which has made the Soudan the plague spot of Africa, he will be able to open up a most lucrative trade with the enterprising and productive regions, which are watered by the great lakes. Already he has done much to develop legitimate commerce in the Soudan.

—*Madras Athenæum*: We deeply regret to have to record the death, from liver, of the well known and respected Missionary of the Church Missionary Society the Rev. Henry Baker, which took place at the C. M. S. House on Wednesday afternoon. Mr. Baker went to England and was ordained by the Bishop of London in 1841, and soon after came out to India and took charge of the important stations of Pallam and Mundakayam, at both of which he laboured with great success. For years he was Senior Missionary of Travancore, and had charge of, and worked several pastorates, Cottayam being the chief. His remains were interred at St. George's Cathedral Cemetery. The Lord Bishop of Madras, assisted by the Venerable Archdeacon Drury, read the burial service.—

—*Times of India*: "The newly created office of Controller of H. M.'s Dockyard at Bombay has been bestowed on Mr. Barnaby, who entered upon his duties yesterday. The new Controller is a brother of Mr. N. Barnaby, C.B., the Director of Naval Construction at home."

—Another rebellion, said to be of a serious character, has broken out in the province of Kwangsi in China. One Li Yung-choi, a brigadier-general, wearing several decorations, and high in Imperial favour, has sold his landed property and put himself at the head of a force reported to number 50,000 men. The rebellion is spreading into the adjoining provinces, and so far the insurgents have received no check.

—Four Natives have been sentenced to a year's imprisonment, with fine, by Dr. Fraser, Railway Magistrate, for taking part in an assault on two English soldiers, at Poona.

Wednesday, November 20.

—*Poona Observer*: "At Sholapur, a person was assessed to pay 50 rupees on account of licence-tax which he would not, and his moveable property was in consequence attached, the whole of which was valued at rupees two! Great disappointment to the Sircar."

—It is proposed to hold a Camp of Exercise for our Volunteers during the ensuing Christmas vacation somewhere near Khandalla.

—*Deccan Herald*: "Mr. O'Grady, the Band Master, 2nd Queen's, attempted to commit suicide at Mhow a few days ago. The cause of this rash act has not been explained. Mr. O'Grady is at present lying in a precarious state."

—*Rangoon*, 19: Nyoung Yan and Nyoung Oke, Princes from the Residency at Mandalay, arrived here last night. Their party numbers 170 in all, including the Princes, their wives and children. They came in charge of the Assistant Resident.

—An outbreak of Cholera in Black Town, Madras, is reported.

—The Paris correspondent of the *Daily News* writes about the Grand Lottery thus: "For the last three months every corner of France has been made noisy with the voices of officials hawking these lottery tickets with an eagerness which reminds one of bookmakers operating on a racecourse. It would have needed the virtue of the late Cato to resist their interested solicitations. When the tax-collectors had done molesting you, the postmen took it up; and when you had done with them, the tobacconists had their try upon you. At certain railway stations lottery tickets were offered to you as change for your money; wherever you went to buy a stamp or a cigar, the tobacconist suggested tickets and tickets also was the cry of many a waiter in cafes and restaurants. To say that all this is vexations is to employ a weak term, for I believe it to have been downwright demoralizing to thousands of servants, working folks, and schoolboys. It has spread all through the country a rage for gambling, so that brats of six who have invested their pocket money in the precious venture are to be found tugging the coat-tails of their elders and whispering, "I say, if I win the Gross Lot, will papa have the right to take it from me?" The French Government have no reason to be proud of the countenance they have lent to this scheme, which, it will be remembered, was originally started to bring working men gratis to the Exhibition. In future, let us hope working men will be provided with treats by methods less costly and pernicious to the community, for if these lotteries were to recur frequently, Republican France would have no right at all to throw stones at the France of the Second Empire."

—*Times of India*: "The Government of Bombay are repenting of the part they played in the Surat prosecutions, but they are showing their repentance in a curious way, by declining to pay the fees of the able barrister who conducted their bad case with great tact and diligence, This is at it should be, and will render the history of these prosecutions perfect. A few days since, the native gentlemen who have been literally ruined by this unwarranted prosecution, and who spent several months in prison before they were allowed to prove their innocence, applied to Mr. Pollen for leave to prosecute some of the perjured witnesses for the Crown. Mr. Pollen calmly suggested it would be better to let "by-gones be by-gones." The Government are now taking up the same line in reference to their counsel, Mr. Branson, and let "by-gones be by-gones" is as pretty a way as we know of settling a lawyer's bill."

—According to the Berlin correspondent of the *Times*, the Russians were making a telegraph line from Samarkand to the Oxus, and Shere Ali had promised to take on the line to Cabul.

—The *Advance*, Oct. 3; Northward from the flourishing Tamil mission of the American Board in India lies the region of Teloogoo under the care of the Baptist Missionary Union. The scenes which followed Judson's life-long work in Burmah are now being repeated among the Teloogoos. The letters of Missionaries Clough and Williams are stranger than fiction, and the figures they give are almost incredible. The revival began in April, 1877, among workmen employed on a canal by Mr. Clough. It seems to have originated in the relief which the starving people received from the missionaries during the famine. Idolaters lost all faith in their gods because they sent no relief in their distress. They turned to the God of the missionaries because he answered prayer and sent what was needed. But the work soon outran all who were thus assisted, as not one in a hundred of those now professing Christianity had been. Mr. Clough and his assistant native pastors and helpers baptized 5,429 converts between June 16 and July 9, 1878. By July 31, the date of his last letter, he and Mr. Williams had baptized 8,691. Mr. C, expresses the conviction that the harvest will continue through the year. There are not more than twelve persons, male and female, to care for those whom the *Watchman and Reflector* rightly calls "immature converts." The cry for money and men to carry on this work is ringing throughout the Baptist denomination, and causes a thrill like that which followed Judson's first trumpet-call to that people. But we are sharers, brethren, in your joy and your thanksgivings. The scene where one thousand idolaters came in and threw down their idols, and asked to read about the true God in his Word, has never been surpassed in impressiveness in the history of missions. A nation is indeed born in a day.

—*N. Y. Evangelist*: A friend writes to us from Boston that the apostle of infidelity, Col. Bob Ingersoll (who has reappeared as a blazing meteor on the horizon of New England, where a year ago he attracted a good deal of attention and excited some alarm), is now regarded with comparative indifference. His wit falls flat, and his blasphemy awakens only disgust. Last week, in Boston, in the great Music Hall, which a year ago was crowded with an audience of three thousand to hear him, he could muster now only one-third of the number. In Salem, where he gave his "Mistakes of Moses," on a beautiful evening he could rally only two hundred and fifty! This is a good sign. The best way to treat such a man is to let him severely alone.

—"To what base uses may we not return." The Great Eastern is to ply between London and Texas as a cattle boat. She will carry 2,200 head of cattle and 3,600 of mutton.

—The famine in Central Brazil, caused by drought, affecting a population of 2,170,000, has driven a large portion of this population from their homes to find food, and has had added to its horrors the ravages of the yellow fever and small-pox. The government has done scarcely anything for the relief of the sufferers, and the story of death, vice and pestilence, is one of the most appalling on record.

—A Chinese writer, who claims to be a scholar of high rank in his own country, has been publishing some remarkable letters in California journals, in which instead of the common statements of the population, he places the total inhabitants of China proper

at from 100,000,000 to 120,000,000. He reckons, from the total products of the country, that no more persons can be supported on the soil. He argues, also, that the Empire reached its maximum of population in 1761, and has since fallen off in numbers. The process of decay is going on, and cannot be checked except by the introduction of Western implements and methods of agriculture, by which more food can be produced.

—There are 60,000 Italians in the city of New York.

—Sir Charles Reed, in a speech recently delivered by him at the Salle Evangelique, before the delegates of the Young Men's Christian Association to the International Conference, to be held at Geneva, said: "I have for the last few weeks witnessed, for hours at a time, the good work which is carried on in the Kiosque of the Crystal Palace Bible-stand. I have seen ladies stopping their carriages before its windows and sending the coachman for Gospels; people of the country, and other classes, eagerly pressing for the same gift." Thus is the good seed being sown in faith; and the harvest will surely also come if we continue in well-doing, and faint not. In some cases it has already been reaped. To mention only one will suffice. A French priest had received a portion of the New Testament, and went home, and read it. This awakened in him a desire to read the whole Bible, and he came again, and bought it. France has now a Gospel visitation in a very marked degree. Pure Christianity makes continual progress in France, in spite of the great obstacles which are in its way. And we ought to pray that a mighty army of preachers may be raised up in this country, who shall declare with one mind and with one accord, "We are not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

—The *Rock* is publishing a series of Letters on Prophecy. The last one shows the heathen Babylonish origin of idol-processions, relic-worship, clothing and crowning of images, the rosary and worship of the sacred heart, lamps and wax candles, and the sign of the cross, which are now being re-imposed upon the Church of England by the Ritualistic Conspiracy.

—"England now pays more for smoke than for bread itself—about £14,000,000 annually." "No one has due respect for a Christian when he is smoking a cigar." These are two of a great number of plain and weighty truths stated in a "Scriptural and Sanitary Discourse on the Bad End of Smokers."

—Peter Jackson, in the *Christian*: The last night I had a smoke I will never forget it. I went home, My wife was often sitting up for me, but that night she and four of my family were away to bed, and the Lord had my youngest child waiting on me, of five years old. I wondered when I saw the bairn sitting at the fireside, where she never had been before. I wasn't many minutes before I had *my* pipe lighted. She was sitting with her hands over each other. If she had been reading a book I might have thought she was asking me a question on it; but I had not got above six draws when she said to me, "Father, what is the meaning of self-denial." Immediately the cords that fettered me were cut. I laid down *the* pipe, and now for twenty-six years—to God be all the glory—I have never lifted it, nor have I any desire to do so. Oh! dear Christian brother that smokes, the Lord Jesus Christ says to you, "Give Me that idol that robs Me of my glory, and you of my blessing." Oh! will you not do it? Yes, and do it now, for He says, "Now is the accepted time." I tell you you will never rue it.

Thursday, November 21.

—The Viceroy reached Lahore the 19th.

—The Str. *Travancore* with English mails left Aden for Bombay, Wednesday, 5 p. m.

—Sanskrit (says the *Athenæum*) is in future to be accepted, instead of Greek, for the previous Examination at Cambridge, in the case of undergraduates from Eastern countries.

—The Rev. J. Jollie, Scotch Chaplain at Secunderabad, has proceeded to the frontier on special duty with the troops, having offered himself for this service.

—*Daily News;* attempted assassination of the King of Spain: The eye-witnesses of the scene and officers tell us that as the King came up opposite No. 93, he was several paces in advance of his staff. Marshals Quesada, Concha, Jovellar, and General Aballos, the War Minister, with General Primo de Rivera, Captain-General of Madrid, were nearest in the rear of the King. Just as his Majesty raised his hand to his shako to salute the balconies of No. 93, a shot was heard, and the King reined in for a second, looked round, and coolly pursued his path towards the palace. Instantly cries arose, mingled with cheering, which was caught up by the people. The Captain General, Primo de Rivera, who had perceived the assassin, dashed towards the spot, and found him already secured by the soldiers. The scene was one of great confusion, as the populace twice endeavoured to seize the man, and he was with difficulty dragged away to the Civil Governor's palace under strong escort. The King's staff of officers, the Horse Guards, had also ridden forward and were waved back by the cool gesture of the King, who insisted again on riding all the way several paces ahead of them. The news had spread like wildfire from balcony to balcony and in the crowd. Not a few people scampered away through the streets, and in the rear of the Royal cortege, the excitement was perfectly amazing. People ran about asking for news, and the most ridiculous panic reigned, until the intelligence was spread that King Alfonso had entered the palace amidst the heartiest enthusiasm he ever witnessed since his return to Spain."

—*Overland Mail*, Nov. 1: Among the deaths recorded this week are:—Dowager Lady Arundell; General D. Birrell, 101st Bengal Fusiliers; Col. A. S. Smith, Bengal Inf.; Lieut.-Col F. N. Dore; Lieut. H. A. Kennedy, Retired List, Madras Army; Major J. Bellamy, 17th Regt.; and Rear-Admiral S. Mercer.

Sir Henry Thompson has received the large fee of a thousand guines for performing an operation on Mr, Oppenheim at Vienna. This is one of the largest fees known in the annals of modern surgery.

The *Univers* announces that Mdlle. Marguerite de Rothschild, daughter of the chief of the German branch of the great banking family, has gone over to the Roman Catholic religion.

The Manhattan Savings Institution has been robbed by burglars, who abstracted securities to the value of 2,673,000 dols., and 84,000 dols. in cash and negotiable bonds.

News received from Whydah states that the King of Dahomey has arrested several Europeans, and captured the Portuguese commandant and his soldiers, and had them conveyed to the capital, where they were compelled to parade before him. His Majesty has recommenced his "customs," or human sacrifices, and 500 natives had been slaughtered within a month.

A Scotch correspondent says:—Three melancholy cases are reported in connection with the Glasgow Bank failure. A gentleman at Midcalder, eighty years of age, holding £1,000 stock of the City Bank, became ill on hearing of the stoppage, and died this week. Mr. Russell, farmer, of Falkland, who also held £1,000 of stock, died this week from the excitement caused by his loss. A case of sudden death in one of the northern counties is attributed to the same cause.

Friday, November 22.

—*Bombay Gazette*; London, "Another firm connected with the City of Glasgow Bank has stopped payment—namely, Mr. John Innes Wright and Mr. William Scott, formerly a clerk in Wright's employment. The liabilities are called £1,000,000, but both gentlemen had previously left the houses in London and Rangoon in which they were interested, and therefore they involve no others in their fall. Wright was one of the directors of the City of Glasgow Bank, and of course a shareholder, so that his failure still further narrows the list of unfortunates on whom the entire burden of the terrible calls will be laid. The £500 call, which, if the capital were all held by solvent and capable shareholders, would yield £5,000,000 sterling, will not yield half that; for, first of all, fully £150,000 of the capital is in the Bank's own name, and therefore, worthless; next, the holdings of the directors and the failed firms and individuals amount to nearly £100,000 more, and will produce little, perhaps not two shillings in the pound; and, lastly, the £500 call will impoverish holders of capital to the amount of at least £200,000 more. So here are £450,000 struck off the list of contributories, and only £550,000 left which, if all is paid, would bring in from £2,500,000 to £3,000,000. But of course other failures and losses are still to come, and thus I have no doubt the smaller of the figures named is the very most that there is any chance of procuring."

—In Madras prospects have not altered materially; the north-east monsoon has not yet broken generally. In Tinnevelly rain is still much required and indigenous locusts and caterpillars are destroying the crops in places. The number on relief-works and that gratuitously relieved now amount to 40,328 and 21,809, showing a further decrease of 8,121 and 5,098 respectively. In Mysore *raggi* and *jowari* are being harvested and prices continue to fall.

—We hear that in consequence of the dearth in Kathiawad, large numbers are flocking to Bombay from that province.

—All public offices will be closed from Tuesday, the 24th December 1878, to Thurday, the 2nd January 1879, both days inculsive.

—Deaths last week, 505.

—*Straits Times*: "Twenty-four Chinese supposed to have been concerned in the murderous outrage on Captain Taylor and his family, all Tew Chews, have been caught, eighteen of them at the Dindings, who were taken to Penang by H. M. S. Lapwing and six in Penang. They were paraded before Mrs Lloyd, and she at once identified several as the miscreants who committed the murder. One of the prisoners has turned Queen's evidence; he states that the ayah is in no way implicated in the outrage, and that only six of the robbers actually entered Captain Lloyd's house, the rest being outside keeping guard upon the police."

—*Times of India*; Paris, 25: "Sunday last was a great day in Paris. There were day performances in all the theatres, which, including the Grand Opera House, were thrown open to the public. The theatres contain about 20,000 seats, and about 100,000 people wished to occupy them. How was it done? It was done by means of the institution called in France the *queue*. The moment the theatres were closed on Saturday night, or very shortly afterwards, expectants began to take their places, and the tail went on increasing till the doors were opened at noon, or 1 o'clock next day."

—There was a Choral Festival at St. Thomas' Cathedral yesterday, with 150 singers, chiefly schoolchildren.

—*Times of India* London telegram, 21: I hear on the best authority that it is now finally decided that we shall occupy and hold the Khyber and the Koorum Valley. From these positions we shall not advance unless the action of the Ameer absolutely compels it.

—*Bombay Gazette*; Quetta, 20: The thermometer last night was down to eight degrees. Warm clothing for all the troops is urgently required, also tents for camp followers, otherwise sickness will not abate.

—A remarkable piece of advice (the *Manchester Guardian* says) has been given to the Birmingham publicans by Mr. S. C. Allsopp, M.P., the brewer. Mr. Allsopp was among the speakers at their annual dinner, and in responding to a toast he said "most decidedly," as he put it, that there was great room in this country for the sale by the licensed victuallers of non-intoxicating drinks. He had just returned from Paris, where he had often been struck by the happy results which were there attained by the fact that in most of the restaurants and bars there was a very large sale of non-intoxicating liquors.

—The *Whitehall Review*—To "Rome's Recruits" we have now to add the names of Mr. and Mrs. Orby Shipley! This is a great blow to the Ritualists, among whom Mr. Shipley was a leading and very advanced light. He was known years ago at All Saints', Margaret Street, and, more recently, at St. Alban's, Holborn, where he used to preach refined and learned sermons during Lent and other special seasons. He was also, some years ago, to the great disgust of many of his friends, married in St. Alban's Church, having presented a beautiful small cope to Mr. Mackonochie as a thank (and peace?) offering on the occasion. He is wellknown as a theological ascetic, and liturgical scholar and writer, and was the editor of the famous "Church and the World" series of essays. His latest work was the "Anglican Communion Office," ingeniously set in the framework of the Roman Missal—a book which caused consternation among Anglican and Roman friends and foes alike.

—*Indian Mirror*: The first number of the *Philosophic Inquirer*, a weekly Anglo-Tamil Freethought journal published at Madras, has been sent to us. Its contents have startled us, for we never knew the number of free thinkers in Madras was so large as to necessitate or even to justify the publication of a Journal like this. The *Philosophic Inquirer* makes the English *National Reformer* its prototype, Mr. Bradlaugh its hero, and, if we are permitted to say so, Mrs. Besant its heroine. Positivism and utilitarianism form the religion and creed of the *Inquirer*. How far the Hindu, who is naturally religious, will relish the lucubrations of our contemporary, remains to be seen. To us the appearance of this Journal is a mournful sign. We cannot sincerely say we wish it success, as courtesy demands that we should whenever a new brother starts up in the journalistic field, for its success would mean the success of atheism.

—The *Inquirer* says: "It is well known in the region where it occurred that a certain priest, after having received a portion of the fund, gave to each one who became a Roman Catholic, a cloth, a rupee or more, a brass charm with the image of the Virgin,

and a promise of more help for a house up to ten rupees. He went from village to village doing this. A Protestant catechist hearing that some Protestants had received aid on such conditions, immediately went to them and prevailed upon them to return everything to the giver."

—*Indian Mirror*: "Of late years there has been a marked growth of devotional fervor, solitary contemplation, ascetic austerities, and sweetness of prayer among the more advanced Brahmos. But unfortunately there has not been a corresponding elevation of moral character."

—Same: "I wish to be loyal, O Lord, to all Thy prophets and apostles, and I wish every day to kiss the dust of their feet. My Jesus, how I would love him and honor him and press him to my bosom! My Paul and my Socrates, Oh! I would make them the idols of my heart."

—A Rather startling archæological discovery is reported from Galicia. About three weeks ago a peasant woman, while working in the field in the neighbourhood of Michalkov, on the Dniester, dug up several golden objects, including goblets, a staff, brooches with dragons' heads, and a crown. The well known historical investigater, Dr. Praglovski, and other archæologists of Lemberg have come to the conclusion that these ornaments belong to the regalia of the elder Cyrus, who fell in a campaign against the Messagetæ, about 529 B. C.

Miscellany.

—From a sermon by Rev. W. H. M. H. Aitken, in *Word and Work*:

This is the thought I want to press home to you: that the Gospel of Christ is as much a power now as it was 1800 years ago; it has lost none of its virtue. The results are precisely the same. As soon as a man receives Christ, the fetters that bound him are shaken off, and he rises above his former self; old things pass away, and all things become new.

But, you say, Zacchæus, according to the story, gave away half his fortune at one stroke, and if he had been a very extortionate man the other half must followed it. Do you mean to say that you have met similar cases at the present day? This is what I want to prove to you. Listen to the following story:—

Some years ago, I was preaching in a town in the North of England, where dwelt a gentleman, an utterly godless and wicked man, who passed his Sundays in playing cards with an intimate friend, a professed infidel. His friends tried to induce him to attend the services, but he derided them, spoke of them as rubbish and humbug, and although often pressed to yield, the time passed away, and he had not been near the church. A little while after he called on a friend, and seeing a volume of sermons on the table with my name on the cover, curiosity made him take it up and open it. The words he read set him thinking. He procured a copy of the book and took it home with him. The more he read, the more uneasy he became, and for the first time in his life he prayed. He became wretched; all the sins of his life rose up before him, and in his despair he cried to God for salvation. God heard him, and he was converted. Now arose a curious case of conscience. Before he was converted he had invested a large sum of money in a public-house in one of the principal streets of the town, and it promised to bring him a large return. He was not a rich man, and this money represented the greater part of his fortune. But he felt now he could not open this place; he felt that the money he received from it would be the price of thousands of the souls and bodies of his fellow-creatures. He sent a friend of his to the clergyman of the town, stating the case and asking advice, and he determined, at whatever cost, if that advice was "Give it up," he would do so. The result was what he anticipated. The clergyman said, "I do not see that you can do anything else but give up this public-house." It cost him £1500, and made him a poor man, but he did it, and kept his conscience. Two weeks before this event occurred, that gentleman was a scoffer at religion, and would have laughed to scorn the idea of doing such a thing. But the grace of God in his heart was a wonderful power.

Now I will give you another instance. I received a letter from a butler, in which he said that he was over seventy years of age, and had retired from active life. He had held many lucrative situations, and in every one he had robbed his employers, but he had never been suspected, and had always borne a high character. In the course of his life he had saved some £500, with which he had intended to buy an annuity. "But," said he, "the money does not belong to me. Since Christ has got hold of me, I have been anxious to make reparation. I must restore what I have unlawfully taken." He had already sent to every former employer whose address he could find, and restored them what he thought was their due. But many were dead, and he did not know their representatives; others had gone away, he knew not where. This caused him great distress. He had made up his mind, he said, to restore every penny, and end his days in a pauper's cell, and lie in a pauper's grave, that he might redress his conscience. And he asked me, having done all he was able to do to restore the money, could he rest satisfied with a quiet conscience the ramainder of his days?

These two men felt the power of the Gospel as much as ever Zacchæus did. They promptly responded to the call of Christ, and followed in the footsteps of Zacchæus.

I want to call attention to one other point. "This day," said Jesus, "is salvation come to this house." Our Lord believed in instant salvation; but some people do not. Many think they must go on groaning and praying about their sins week after week, gradually getting rid of them, one or two every day, and as gradually getting hold of salvation, until in process of time they are altogether saved.

This is a curious doctrine, and these people are quite unable to say at what point of their experience Christ is expected to complete their salvation. Do you think it is possible to go on year after year, not knowing whether Christ has saved you or not? What sort of a Christ is it such people are trying to believe in? Salvation is a gift of God. How long does it take you to receive a gift? It took you a long time to build up your fortune; but, tell me, how long does it take you to receive a gift? "*This day*," says Christ, "is salvation come to this home." It was instantaneous.

Selections.

SERMON.
THE FUTURE RELIGION OF AMERICA.

BY REV. T. DE WITT TALMAGE.

(*Concluded from our last.*)

In addition to others I bring up the fact that the rising generation are being saturated with divine truth as was no other generation through this international series of Sunday-school lessons. Once children were expected only to nibble at the little infantile Scripture stories. Now they are taken intelligently through from Genesis to Revelation, and the best men in the country are explaining the lessons to the teachers, and the teachers to the classes, and we shall soon have in this country five million youth forestalled for Christianity. I see great encouragement in the fact that the people all over are finding out that science an worldly philosophy are no practical comfort and help to a man. Wherever I talk with men, on the steamboats or railcars, whenever they have trouble they tell me: "Somehow science and worldly philosophy don't do me any good." They are longing for just such help and comfort as may be found in the Christian religion. Now, you try your scientific comfort on thes parents who have lost their only child. You come in, and you talk to those parents about "selection" and about the "survival of the fittest," showing as you will have to, carrying out your theory, and the physical life of that child deceased in the household was not worth so much as the life of some other child that survived. Try that consolation. And here you find a dying man. Come and use the transcendental phraseology. Tell him to have confidence in the great "To Be" and the "Everlasting Now," and the "Eternal what-is-it." Come to this woman who has lost her husband, and tell her it was a geological necessity that her husband passed off of being, because the whole race must pass off to give room to a higher race who are to inhabit this earth, just as the megatherium disappeared in order to give room for a higher style of creation; and then go on with your consolation, and tell her that there is a possibility that ten million years from now we ourselves will have the honor of lying as geological specimens on a geological shelf—petrified specimens of the extinct human race! And, after you have got through with that scientific comfort, if these poor bereft people are not crazy, I will send out of my parish the plainest Christian man, and he will go into that household, and by a half-hour of prayer and Christian consolation, he will stop the tears, and there will be in that household the calmness of an Indian summer's sunset. It will flood the house from floor to cupola. Oh! the people are finding out—I do not know how it is in other lands but the American people are finding out—that worldly philosophy and human science as a consolation in time of bereavement are an illimitable and appalling humbug, and they are crying out for the comfort of the Gospel, and they are getting it. And I do not believe the time is far off when we shall have in this country one great church, and the forests will be the aisles, and the Alleghany and Rocky Mountains will be the pillars, and the great chain of lakes will be the baptismal font, and the worship will be the Hallelujah Chorus unto him who was, and is, shall be evermore.

But mightier than all these arguments is the positive proof of the Bible, which says in fifty places that this whole world is to be Christ's. Well now, does not the greater include the less? If, as these fifty or hundred passages say, Christ is to reign everywhere, does not that mean this country as well? Has God any special grudge against this nation? Had he any grudge against it in the days of the Pilgrim Fathers, in our Revolutionary fathers' days? Has he seemed to have any grudge against this nation at any time since its foundation? The fact that he is going to save the world means that he is going to save us. If he saves the world, then the future religion of America is to be the religion of the Lord Jesus Christ intensified. Oh! Christian people, take courage! and you people who are not Christians, come over and join the army of conquerors. Do not talk skepticism. I am amazed to hear how people sometimes will talk skepticism before young people, and skepticism before people over whom they may have a very bad influence. Believe the Bible yourself, and never speak one word against it.

Vernon was the son of an English squire. He was brought up in great elegance. In that family there was a workingman by the name of Ralph, with whom the son of the squire frequently held intercourse. After a while the son, Vernon, went off to college. He got full of skepticism. He came back. He talked it in the presence of the workingman. He went away again. Years after he came back and said: "Where is Ralph?" "Oh! said they, "he is in prison waiting for the hour of execution." Vernon hastened to the prison. Ralph said: "How good you are to come; I don't blame you; I don't blame anybody; I only blame myself; but you will remember you used to come home from college and talk about the Bible's being false, and about there being no truth in religion, and I thought it over, and I went into the tap-room, and I went from bad to worse, until I am here waiting for the gallows. "Now, Vernon," said Ralph, looking through the wicket of the prison, "For the love you once had to me, I want you to promise me that you will never talk against the Bible, or talk against the Christian religion, in the presence of other people. It may do them damage. It destroyed me." By almost superhuman effort the sentence of that man was changed to transportation to some other conutry for life. The ship carrying him was wrecked on Van Dieman's Land. Among those that perished was Ralph, the victim of Vernon's skepticism. Vernon tells the story to-day with tears and a breaking heart; but, alas! it is too late. Beware how you talk skepticism. Beware how you adopt it. "Let God be true, though every man be found a liar!"—(*Advance.*)

A REMARKABLE INSTANCE OF HEALING BY FAITH.

BY A. FORBES PORTER.

THE following is a brief statement of the Lord's gracious dealings in healing me according to His own precious promise; "The prayer of faith shall save the sick and the LORD SHALL RAISE him up." (James v. 14, 15).

In the spring of 1868, I found myself, through long continued bodily, and especially excessive mental labours and anxieties, completely unstrung, and my health in a very precarious condition. Medical remedies proved ineffectual in affording any permanent relief, and I was advised by my physicians to try a voyage to Europe and to remain there for one year at least, in order to seek as far as possible rest of mind and body. I therefore embarked from New York early in the summer, and landed in Queenstown.

After spending about six weeks in the south of Ireland, and finding that my symptoms were not in the least degree improved, I was advised to try the mineral springs at "Trefrew," on the Conway, North Wales, the waters of which were said to have effected the most astonishing cures of persons suffering with what is known as "Mental Fag."

I remained at Trefrew about six weeks, using the sulphur baths daily, and drinking the waters in the cave at the spring at least twice every day, but without experiencing any benefits therefrom. I was then advised to go to Scotland; I went to Edinburgh, and there placed myself under the medical care of Professor Henderson, one of the most eminent of the faculty of the Royal College of Surgeons. My condition at that time may be imagined by the rules laid down for me by this eminent physician, who after a careful examination of my symptoms, and prescribing for them, said to me, "I want you to adhere to the following rules as closely as it is possible for you to do so: First, you must not talk; second, you must not read; third, you must not write; and fourth, you must not think; I want you to have perfect rest of both mind and body, as far as it is possible for you to get it."

I remained in Scotland during the winter, being most carefully and tenderly nursed by a Christian widow lady, whose praise, as a "Mother in Israel," is most deservedly in all the churches, Mrs. R. T. Macintyre. Indeed, had it not been for the tender Christian sympathy and love shown to me, in a thousand ways, by this most estimable lady, during this long winter, I think, I could not possibly have survived through it, such were the extreme sufferings I endured in my head and spine. I have laid in bed, night after night, changing my position in every conceivable way, unable to obtain sleep or get any relief from excruciating pain. Never, never, can I repay the more than motherly care and attention I received, during this long and painful winter, from this dear Christian lady. But she shall yet receive her reward for is it not written, "Inasmuch as ye have done it to *one* of the *least* of these my brethren, ye have done it unto ME?" even a cup of cold water shall not lose its reward, in that day, the day for which we wait.

In the month of February, 1869, I left Glasgow and came to London, not having received the least permanent benefit from any of the various means hitherto used. While in London, where I remained only a few days, a small tract was placed in my hand by the late Mr. Goodman, an evangelist among the Brethren, who remarked when he gave it to me, "Here is a small tract, put into my hands a few days ago, I have not had time to read it, it may interest you, put it into your pocket, and as you will want something to occupy the time in the train, on your way to Torquay, you will then have time to read it."

I thanked him and put the tract in my pocket. I was about to visit Torquay for the purpose of spending a few days with my dear friend, that most eminent saint of God, now sweetly sleeping in Jesus, waiting for His coming and the first resurrection (the Rev. Robt. A. Purdon, author of "The Last Vials."), when the prayer, so often repeated with all the simplicity and fervour of a little child by him, shall receive its answer. "We pray that we may be accounted worthy to escape all those things that are shortly coming upon the earth, and that we may be *caught up, yea, even at the very first moment*, to meet the Lord in the air."

Yes, Mr. Purdon's prayer will be answered, for he will be caught up at the "*very first moment*," as it is written, "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the Coming of the Lord shall not prevent (*or go before*) them which are asleep, for the Lord Himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God, and the dead in Christ *shall rise first*" (1 Thes. iv. 15, 16). All his bright and glorious anticipations shall then be more than realized when he shall enter into the joy of his Lord, and receive the Crown of Righteousness laid up for all those who, like him, "LOVE HIS APPEARING."

Arrived at Torquay, I lost no time in showing this tract to my friend. We read it together. It was an exposition of the Fifth Chapter of the Epistle of St. James, by C. A. We were both much struck by its simplicity and its faith in God's own Word, and deeply were we interested in the narrative of how God had been pleased to honour the simple faith of His servants, as related in the pamphlet, by stretching out His hand to heal those who rendered simple obedience to the requirements of His own Word.

Remaining with Mr. Purdon for a few days feasting on and enjoying his delightful conversations on the subject of all others most dear to our hearts, "The glorious appearing of the great God and our Saviour Jesus Christ," and speaking together of the things pertaining to His kingdom and personal reign, I bade him an affectionate farewell, which proved to be a final one, as he died four years afterwards, at the close of 1873, aged about 70 years.

I left Torquay for Barnstaple, where I had been invited to spend a few days with a beloved brother, Arnold Pitowsky, "An Israelite indeed." Here I was received by my friend and his Christian wife with true brotherly love and kindness, and by him I was introduced to Mr. Robt. Chapman, and Mr. Wm Green, the devoted missionary to Spain, the friend and biographer of the Spanish Martyr Matamoros.

I had made this matter a subject of earnest prayer to my Heavenly Father, and now determined to speak to some of the brethren at Barnstaple about my case, at the Bible-class at the house of Mr. Chapman, where I intended at once to confess my faith in the power of God to heal me according to His own promise.

Upon reaching the house, I found the room already well filled, and the brethren engaged in, holding a Bible-reading. I remained in the room until about ten o'clock, and then returned to my brother Pitowsky's, without having spoken to any one a word respecting the object of my visit. I confess, "the fear of man had entered me," I was ashamed to broach the subject in the presence of so many brethren.

That night was the most dreadful of my whole life. My sufferings were most intense and excruciating; the pain in my head and spine were agonising. I spent the night in weeping and prayer, and felt convinced that if relief did not come to me speedily I should indeed lose my reason and become demented. Never before had I suffered so intensely.

The thought came into my mind, "You resolved to trust God and obey the simple requirements of His Holy Word, and you were ashamed last night to confess this in the presence of your fellow-Christians." I there and then humbly confessed my sin, and again resolved, by God's grace and help, to go in the morning and "call upon the elders of the Church," as directed in the 5th of James.

On Saturday morning I lost no time in repairing to Mr. Chapman's house, and at once confessed to him and William Green, and another Christian brother who happened to be staying with him, the sufferings I had undergone the previous night, and my firm belief that God was unchangeably faithful in fulfilling all His promises, and that He was abundantly able as well as willing to heal me according to His own Word. I then called upon them to at once anoint me in the name of the Lord, according to His direction in James v. 14, 15. I told these dear brethren that I believed there was no *virtue* either in the anointing oil or in our prayers, or indeed in *anything we could do*, but simply and only in the faithfulness of God to honour *simple obedience to, and faith in His* own most blessed Word and promises.

After procuring a small quantity of olive oil, we three all knelt down and each one prayed for a few moments. We sought to remind our God of His past faithfulness, and to plead His promises to us in Christ Jesus, and casting ourselves thus on His word alone, we acknowledged that all the power to heal was His, and His alone. We pleaded in the name of His own dear Son, our Divine Saviour. These two brethren then arose from their knees, while I remained still kneeling, and they anointed my head with the oil in the name of the Lord Jesus. The Lord, faithful to His promise, stretched forth His hand to heal, and the work was done. I was healed. I instantaneously felt greatly relieved, and improved in health rapidly each day, untill in three or four days I felt perfectly well.

Glory be to God's holy name! I will for ever praise the Lord for this. It is now about nine years since this took place, and I have never since suffered from either my head or spine. In one week after the above-mentioned anointing with oil, I felt at least twenty years younger and stronger than when I left Philadelphia, and was then able to return home, my health being fully restored.

"Lord, evermore increase our faith." (Psalm ciii. 1 to 3 verses.)

I remain, dear brother,
Yours in the blessed hope of our Lord's speedy return.
A. FORBES PORTER.

Previously to being thus healed by faith in March, 1869, I had all my life been subject to most distracting and distressing headaches almost every week, but I have been free from them ever since March, 1869, and now, at the date of writing this in March, 1878, at the age of fiftyseven, enjoy, thanks be to God, perfectly vigorous and robust health.

[We have been acquainted with Mr. Porter, who is now staying in London for a short time at 33, Liverpool-street, King's-cross, London, for about nineteen years, and know him to be a most excellent pious Christian, and the above statement to be perfectly true.—M. BAXTER. Editor.] *Israel's Watchman.*

THE LATE JOHN DUNMORE LANG, D.D., SYDNEY.

JOHN DUNMORE LANG D.D., died at Sydney last month at the age of 79. His was a long, eventful, busy, and useful life, and his name will always stand prominent in the early history of the Australasian Colonies. He had an iron constitution, a commanding appearance, a clear head, an observant mind, a warm heart, and great perseverance. He was born in Ayrshire in 1799. His parents belonged to the better class of the Scotch yeomanry. He studied for eight years at Glasgow University, took his degree of M. A., was licensed to preach in 1820, ordained in 1822, and arrived in Sydney in 1823, and was the first Presbyterian minister who regularly officiated in the colony. Sydney was thus his home for the long period of 55 years. Great changes took place in his life-time—changes in the population, the city, the country, the Church, and throughout Australasia. Many of these changes were brought about very much by him. Space would fail us to tell of all the measures—physical, intellectual, and spritual—he planned and executed in whole or in part. He was the sort of man for a pioneer,—so many-sided and argus-eyed.

He made nine voyages to England for such purposes as these,—obtaining facilities for academical instruction, bringing out mechanics at his own risk and charges, ministers of religion and schoolmasters, and German Protestant missionaries for the Aborigines at Moreton Bay; urging the Imperial Government to take possession of New Zealand, and promoting Protestant immigration to meet the preponderance of Irish Roman Catholics. In the furtherance of this last, he spent three years lecturing in Great Britain, and the result was that ship-loads came out. As a citizen he took an interest in all public questions. In 1835 he started the *Colonist* newspaper, for the intellectual and moral advancement of the people. In it he advocated that the funds set apart for education should be used only for that purpose, and that free people should be introduced to lessen the convict element. He also unsparingly rebuked the rampant vice of concubinage. In 1842 Dr. Lang was returned for the city of Sydney, and, as a legislator, advocated what were at that time advanced views, *e.g.*, the introduction of Protestant immigrants, a system of general as opposed to denominational education, the extension of the franchise, an uniform postal rate of 2d., the separation of Victoria and Queensland from New South Wales, cotton and sugar cultivation as suitable for Queensland, stopping transportation, &c., &c.

Amid these labours Dr. Lang did the work of a *minister*. It is not to be wondered at, if at times all things did not move smoothly between him and his brethren. In every way he was beyond their calibre, and perhaps when he could not lead them he was too unsparing, causing them to take up a position of antagonism to him. The Synod, of which he was the father, deposed him, and persuaded the Presbytery of Irvine to undo his ordination, and this step was confirmed by the General Assembly. Action was also instituted to eject him from the properties he held for the Church, but the Court of Session decided in his favour. As the oldest minister, he felt aggrieved that he was not appointed the First Moderator of the Union Presbyterian Church and the First Principal of St. Andrew's College. These were crooks in his lot, but he had, and had deservedly, a large share of honour. A fine of £100 for what he had written against the vices of the day was paid at once by subscription; several times he was returned for Sydney at the top of the poll; he was an honorary member of several literary societies; in 1825 he was made a D.D., in 1874 he was elected a Moderator of the Assembly of the New South Wales Presbyterian Church, and when he made a tour anywhere in Australasia, New Zealand not excepted, crowds flocked to see and hear him. He was the *author* of some ten works of no mean literary power, besides a legion of pamphlets and letters on various topics.

At *home* he was genial and gentle, and communicative. There he will be missed by the members of his family, to whom he was everything; by the poor, persons out of situations, and others. He is gone, and a gap has been made among the "Men of the Times."—(*The Evangelist Dunedin.*)

TELEGRAPHIC NEWS.

London, November 15th: Mr. Gladstone has pointed out the inconsistency of Lord Beaconsfield's remarks at Guildhall relative to the North-West frontier of India, and denounces the idea of its rectification. Mr. Gladstone says that the best barrier against Russian aggression in Europe would be the establishment of local autonomy.—In consequence of the probability of a war with Afghanistan, a Committee is being formed under the Chairmanship of Lord Lawrence to obtain an expression of public opinion in favour of the immediate opening of Parliament.—Lord Salisbury, in his reply to the despatch from Mr. Evarts, American Secretary of State, maintains the justice of the Halifax Fishery Award, which President Hayes has ordered to be paid on the 23rd November.—The Marquis and Marchioness of Lorne have sailed for Canada.—The Russian General Razganoff has replaced Stolietoff at Kabul.

Pesth, 15th: In a speech made by the President of the Hungarian Council of Ministers, he said he hoped that the Treaty of Berlin will be punctually observed, otherwise Austria would not stand alone in the struggle which must eventually take place.

London, 16th: The *Morning Post* publishes a paragraph stating that the rectification of the North-West frontier of India will consist in the permanent occupation of Quetta and Jellalabad by the British, and the establishment of British Residents at Kabul, Kandahar, and Herat.—The 42nd Highlanders (The Black Watch) now stationed at Cyprus have been ordered to Gibraltar,—The despatch of extra batteries of Artillery to India which had been ordered has been postponed indefinitely.—Major-General Wilby has been appointed Commander of the Forces in the Island

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of Ceylon.—Lord Salisbury in his reply to Mr. Evarts (American Secretary of State) respecting the Halifax Fishery award promised to take into consideration his representation on the subject of fisheries, and admitted that Colnial Legislation cannot override American rights as laid down in the Treaty of Washington.

Constantinople, 16th: The Grand Council have advised the Sultan to come to an amicable arrangement with Greece before the offer of the Powers to mediate in her behalf is accepted. It is considered certain that the Sultan will give his assent.

Rome, 17th: His Majesty King Humbert, while entering Naples to-day, was stabbed by an assassin and slightly wounded.—The President of the Italian Council of Ministers (Signor Depretis), in endeavouring to seize the assassin, received a wound in the thigh. The assassin was eventually arrested. The exact motive that prompted this attempt on His Majesty's life has not yet been ascertained.

St. Petersburg, 17th: The Russian Press has been invited to moderate its attacks upon the Great Powers as being contrary to the Imperial Policy.

Vienna, 18th: The friendly assurances given by Count Schouvaloff at Pesth respecting the execution of the Treaty of Berlin by Russia have been coldly received here.—It has been semi-officially announced that the only settlement of the difficulty aristing from the Berlin Treaty is the frank and resolute policy which has been proclaimed by England and Austria.—The negotiotions for an Austro-Turkish Convention have been resumed.

Naples, 18th: It has transpired here that the dastardly attempt to assassinate His Majesty King Humbert is connected with the Socialist party.

London, 19th: A Cabinet Council will be held to-morrow.—Colonel Stanley, Secretary of State for War and the Rt. Hon. Mr. W. H. Smith, First Lord of the Admiralty, have returned from Cyprus.—H. M. Troopship Jumna has passed the Canal, homewards.

20th: In reply to representations made by Lord Lawrence on behalf of the committee formed to obtain an expression of public opinion in favour of the immediate openining of Parliament, Lord Beconsfield has declined to receive a deputation, and declares that in case of war being declared against the Ameer, Government will make such communications to Parliament as the letter and spirit of their acts and despatches may seem to require. The publication of papers will be made before the 30th November.

21st: No reply having yet been received from the Amir of Afghanistan to the *ultimatum* sent by the Viceroy, it was therefore decided at the Cabinet Council which was held yesterday to order the advance of British troops into Afghanistan.—Another Cabinet Council is summoned to meet in London to-day.—A long despatch from Lord Cranbrook, Secretary of State for India, dated 18th instant, has been published. It recapitulates the negotiations that have taken place between the Government and the Amir of Afghanistan since 1855, and states that the Viceroy on assuminy office was instructed to offer the Amir substantial subsidies, the recognition of his dynasty, and a pledge of material support against unprovoked aggression, on the other hand to demand the admission of British Agents to certain points, with the exception of Kabul.—Lord Cranbrook's despatch on the Afghan question reviews the policy of the successive Governments siuce 1863, and points out that in the year 1873 the feelings of the Amir towards the Government became changed. The despach describes briefly and cordially approves, the measures taken by Lord Lytton. An article in the *Times* reviewing this despatch says, that it is evident that the difficulty between the Amir and ourselves arose in 1873, when the Gladstone Cabinet declined to allow Lord Northbrook to assure the Amir against Russian aggression. It is possible, the article continues, that the reasons brought forward in support of this policy were at that time adequate, but the effects have proved most unfortunate. The *Daily News*, in reviewing the despatch, points out the absence of any allusion to a rectification of the North-West frontier.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 18th :

For Southampton.—Col and Mrs Drew and two children, Mrs Crosthwaite and infant, Mr and Mrs H L Millett, Mr and Mrs Capper, Mrs James, Col and Mrs Fletcher and child, Major and Mrs Bushby and child, Mr Gray, Surg-Major Eadcs and infant, Lieut-General Hardinge, Mr G Heriot, Mrs H B Abbott and two children, Miss Abbott, Mrs Kay, Major Trevor, Mr L Pelly, Mr Kernagham, Mr Trotter, Mr Johnson, and Bombardier H Geadon.

For Brindisi.—Col Fuller, Capt E H Steel, Capt and Mrs Lambe, Capt and Mrs Broadfood, Mr J Stont, Mr L Fletcher, Miss Howell, Lieut-Col P W Bannerman, and Major G V Steel.

For Venice.—Mrs H F Blair and infant, Major O M Graham, Mr Phipson, Mr F Hames, Mr and Mrs Dennison, Miss Dennison, Mr E Fogg, Capt and Mrs Cave and child, Mr Easum a gentleman, Mr M P Antoni, Mr Vanreman, and Mr M Dupont.

For Suez.—Col and Mrs Dalrymple, and Mr Braham.

PASSENGERS ARRIVED.

Per Str. *Australia*, 16th :

From Genoa.—Mrs Swinnerton and child, Lieut Colonel le Marquis de Bourbel, RE, Mr and Mrs Didlamis, Colonel C M Griffith, Mr and Mrs F Giles, Miss Hearsey, Mr and Mrs Vogler and child, Mrs Wilmot Lane, Major General E W Perkins, Mr and Mrs Singer, Signor Cagli, Mrs Tamburini and three children, 14 artistes of Italian Opera, Messrs Kriens, Hearsey, Lucien, Duval, F Duval, Meiffre, Reginald Arshey, Vernin, Lianter, Dauvergne, Charles, Clark, Alvin Menarh, and Hermann Menarh.

From Leghorn.—Messrs W Payne, Blascheck, and Wills.

From Naples.—Mr and Mrs R Bocquet, Mr Payne, Mr John Rochead, and Rev Francis.

From Port Said.—Mr and Mrs Schuldreick and Mr and Mrs Mayre Grimberg.

Per P. and O. Str. *Surat*, 20th :

From Southampton.—Mr and Mrs Deeds, Mr and Mrs A Stuart, Mr and Mrs Duff, Mr and Miss Fulton, Mr and Mrs King, Mr and Miss Egerton, Mrs Cooper and four children, Mrs Ritchie and child, Miss Dixon, Miss Mallaby, Miss Bignold, Miss Townsend, Miss Mitchell, Rev W Sampson, Rev J Aldis, Lieut-Col Minchin, Lieut Farquhar, Capt King, Col Gulliver, Mrss Bosanquet, Stockley, Medley, Moir, Sleater, Galpine, Messrs R Egerton, Cleveland, T M Smith, F Fedden, Taylor, Monteith, Butler, Hubbard, Owen, Price, Wood, Hudson, and Baker.

From Brindisi.—Mrs Osborne and child, Mrs Clarke, Miss Chater, Miss Jordan, Two Misses Charriol, Lieut-Col Fraser, Col Watson, Capt Saunders, Viscount Guillamore, Lieut Wilson, Capt Wyllie, Rev F Victor, Bishop F Bowman, Messrs Dear, Gaspar, Leyborn, Carlisle, Davies, Leckie, Brind, Davieson, Morrison, Jefferson, Walker, Bickel, Crew, Charriol, Bicajee, Austin, Sevestia, Groves, G and C Gregory, Bell, Cleburn, and Galway.

From Venice.—Surg-Major, Mrs, and Miss Graham, Col Plowden, Mr, Mrs and Miss Lowis, Major MacMullin, Mr and Mrs Moule, Capt Cook, Miss Barlow, Miss Brodhurst, Mr and Mrs Anderson, Dr and Mrs Whishaw, Rev and Mrs Sattianadhan, Messrs G and F Grant, Johnstone, R and C Currie, Ogle, Chennel, Eales, Meredith, Carsten, Boyce, Langworthy, Hamilton, Macauliffe, and Blackburn.

From Gibralter.—Mr Hamick.

From Suez.—Mr and Mrs Rolland, Mr and Mrs Vlasto, and Miss E Atkinson.

Domestic Occurrences.

MARRIAGES.

HOGG—MINCHIN—October 17th, at St. James's Church, Cheltenham, George Crauford Hogg, Captain Bombay Cavalry, to Henrietta Isabella (Ettie), second daughter of Charles Nicholls Minchin, Esq., of Bimlipatam, Madras.

KING—HOLMES—October 23rd, at the Parish Church, Croydon, Surrey, England, by the Rev. A. W. Jephson, M. A., Mr. Alexander Richard King, of Bombay, to Miss Elizabeth Holmes, of Croydon.

DEATH.

BADLEY—At Lucknow, November 13th, Louis Cary, youngest child of Rev. B. H. and M. A. Badley, aged eleven Months and seven days.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 9th Nov. 1878, at the new rate.

Rev. W. Ferguson, for Postage 16th Nov. 1878, Rs. 10; Lieut. Col. C. T. Haig, 31st December 1878, Rs. 9-1; Richard James, 7th Dec. 1878, Rs. 10; O. W. Jones, 11th January 1879, Rs. 1-15; Corporal Geo. Wimpers, 31st Dec. 1878, Rs. 1-14-6; A. Burntside, 3rd April 1879, Rs. 3-13; Major A. Battye, 31st Dec. 1879, Rs. 9-8-6; Captain L. R. Battye, 31st Dec. 1879, Rs. 9-7; Commander Geo, W. Robinson, for Subscription to the Bombay Guardian, Rs. 100.

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